

very close observers, but their motive was to find fault. They went along with him not for what he was, not because they had love for him, but as spies. Whatever the motive of our enemies may be, the Christian should walk carefully, as he is continually watched by unfriendly eyes. Of course we are not to be slaves to traditional opinions which have no "thus saith the Lord," but our walk should be such as not to give any cause for stumbling. On the other hand the lesson teaches that there is more honorable business than that of fault finding. Those who make it their business to watch Christians with a view of finding fault or discovering flaws, are engaged in a very mean business. There is a nobler work than that of fault finding. The Pharisees did not make the world any better by playing the part of spies on the conduct of the disciples. The following from Mohammedan sources is a suggestive hint: "Master, my six brethren are all asleep, and I alone have remained awake to worship Allah." Then said Mohammed, "And you, too, had better been asleep, if your worship of Allah consists in accusations of your brethren."

2. *Made for Man.* It is declared by the Savior that the Sabbath was made for man. So it was. Man was created before the Sabbath was instituted, and when the Sabbath was instituted it was for the benefit of man, for physical, intellectual and moral benefit. Man needs the Sabbath, the Sabbath does not need man. But for man, the Sabbath would be a useless institution. But the fact that it was made for man, does not mean that man has a right to abuse it; not any more so than he has a right to abuse any other good thing the Lord has given him. Christ being Lord of the Sabbath has a right to direct as to how it shall be used. He has interpreted the true spirit of it. To nurse and care for the sick is lawful on God's Sabbath, and so are all works of mercy. To minister to the poor and relieve their distress, to go out among the unsaved, these with many similar acts are lawful on the Sabbath day.

To Make You Think

1. Where were Jesus and his disciples going? 2. Why did they go thro a field of grain? 3. What kind of grain was it? 4. How could they pass thro the field without damaging the grain? 5. What did the disciples do? 6. Did Jesus pluck grain also? 7. Why did not he pluck some as well as the disciples? 8. Who found fault with the disciples? 9. Had the disciples really violated the Sabbath according to the Mosaic law? 10. By what two ways did Jesus defend his disciples? 11. What is the meaning of, "I will have mercy," etc.? 12. Where is it found? Hosea 6:6. 13. Did Jesus abolish the Jewish Sabbath? 14. Did he abolish the law of Moses? 15. Are the Ten Commandments now in force? 16. In what and how many ways does Sabbath keeping help us? 17. What is it lawful to do on the Sabbath? 18. How are we to

be governed as what we may and may not do on the Sabbath? 19. For whom was the Sabbath made? 20. Is it a moral law? 21. Are moral laws made? 22. Is the Sabbath day a physical necessity? 23. Is the Christian Sabbath the right one? 24. How do you reconcile the change from the seventh to the first day of the week? 25. Why was it done? 26. What can we do to inspire a more sacred and holy observance of the Sabbath?

Thoughts for Young People

The Sabbath Under the Gospel.

1. *The Christian has a Sabbath.* One day each week to be devoted to spiritual nurture and to mental and physical rest. Certainly the principle of the Sabbath is to be found throughout the Bible, and in no place is it annulled. A large variety of tests applied by modern civilization (to agricultural endeavor, to factory and military life, to intellectual activity, and to beasts of burden) abundantly prove that one day in seven devoted to rest secures a larger return from a week's labor; and it is the universal testimony of observers that in those countries where the Sabbath is most faithfully kept the Christian virtues and graces best thrive; while thousands of happy Christians are ready to testify that to their Sabbath-keeping habits they owe much of their present prosperity and their brightest hopes.

2. *The Christian Sabbath is not a Jewish Sabbath,* like that discussed by Jesus and the Pharisees. The minute regulations held sacred by the Jews were made by man, and turned a day of delight into one of burdensome exactions. It was a distortion of the original Hebrew Sabbath of worshipful rest, concerning which the prophet spake: "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14. The Christian Sabbath exists solely for the good of men—to ennoble them by communion with the Creator of the human body, the Enlightener of the human intellect, and the Saviour of the human spirit.

3. *The Sabbath is designed for worship.* Christ went to the synagogue on the Sabbath day, and we should go to the church. Intelligent worship furnishes to the reverent soul the most refreshing delight.

4. *Necessary duties may be done on the Sabbath.* We must be careful, however, not to consider anything necessary which is only convenient and desirable. Such secular work as is needful on the Sabbath is right; but it is not necessary to read the news on Sunday morning, and it is wicked to neglect to buy groceries and meat on Saturday and get them on Sunday.

5. *Works of mercy may be done on the Sabbath.* We may help those in trouble upon the Lord's day. Whatever can be done to relieve the ills of life, to alleviate pain, to benefit either the body or the soul, that work is lawful on the Sabbath.

For Further Investigation

Explain "corn," "Pharisees," "what David did," "showbread," "priests profaning the Sabbath," "synagogue," "withered hand," etc. . . . Three topics are in this lesson—the Sabbath, the Saviour, and the Withered Hand. . . . Concerning the Sabbath, state: (1) The Jewish idea; (2) The Christian idea; (3) What should be done; (4) What should not be done; (5) In what ways is the Sabbath most frequently violated now? Concerning the Saviour, notice the aspects of Christ in this lesson. The withered hand may be a fruitful topic: (1) Are there no withered hands in our synagogues? (2) What made them withered? (3) How may they become strong? We may find some laws of the Sabbath in the conduct of the disciples and the utterances of Christ in this lesson. 1. The law of liberty. Verses 1, 2. The followers of Christ are free from man-made regulations. 2. The law of necessity. Verses 3, 5. Such secular work as is needful is right on the Lord's day, but this does not include needs that can be met on other days. 3. The law of loyalty. Verses 6, 8. If our Lord is the Lord of the Sabbath, we should so employ his day as to show that we are his disciples and to honor his name. 4. The law of worship. Verse 9. Jesus went to the synagogue on the Sabbath day; he did not ramble in the fields or sail on the sea. Many of the worshippers were his open enemies, the preaching was formal and profitless, yet he made it his custom to "go to church," and so should we. 5. The law of mercy. Verses 10-13. What everyone can do to help his fellow-man, to relieve the ills of life, to alleviate pain, to benefit either the body or the soul, that work is lawful on the Sabbath.

Our Bible School

PRAYER MEETING TOPICS

THE PROPHETS—ELISHA

I. Biography.

- a. Successor of Elijah. I Kings 19:16.
- b. Elisha's wise request of Elijah. II Kings 2:9-12.
- c. Cures the bitter spring of Jericho. II Kings 2:19-22.
- d. Aids a widow. II Kings 4:1-7.
- e. Restores the Shunamite's son to life. II Kings 4:28-37.
- f. Heals Naaman, the Syrian leper. II Kings 5:8-14.
1. There was only one way for Naaman to be healed,—by obedience. Jno. 10:1.
2. We should not despise trivial things. I Cor. 1:27.
3. How does this lesson apply to the or-